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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 4.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. T. E. M. EDWARDS.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Mrs. GILLILAND HUSBAND. "Romance in Literature and Religion."
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON; 3.15, Rev. R. K. DAVIS. Flower Service.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11; 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11, Rev. J. ARTHUR PEARSON; 7.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11, Rev. C. ROPER, B.A.; 7, Mr. FRED MADDISON, M.P.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Mr. W. RUSSELL.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. MORGAN WHITEMAN.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, P.S.M., Mr. GEORGE LEE; 6.30, Mr. A. SAVAGE COOPER.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Collegiate Hall, Worple Road, 11 and 7, Rev. G. CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars. No Service.

CHEL TENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.
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 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12 and 7.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. FREDERIC ALLEN.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
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 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
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 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. H. MORGAN DARE.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTEBURY HODGES.
 TOBRUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

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MARRIAGES.

ATKINS—MOORE.—On June 23, at Burbage, Hugh Percival Atkins, fourth son of Mrs. Arthur Atkins, Middlefield, Hinckley, to Dorothy, only daughter of Frank Moore, Esq., Burbage House, Leicestershire.

WALLACE—ROBINSON.—On June 24, at Dunham-road Chapel, Altrincham, by Rev. Dendy Agate and Rev. James Crossley, of Birkenhead, John McGilp, youngest son of the late John McGilp Wallace, of Birkenhead, to Alice Lilian, elder daughter of Richard Robinson, of Ellisfield Bowdon, Cheshire. At home, 9, Cecil-road, Prenton, September 1, 2, 3.

DEATH.

DAVIES.—On June 23, of pneumonia, David Davies, The Alma, Llandyssul, aged 72. Interred at parish churchyard. Deceased was father of Rev. J. Tyssul Davies, B.A., Colombo.

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NOTES OF THE WEEK.

THE King opened the new Victoria and Albert Museum with much royal ceremony on Saturday. It marks the completion of a project which dates back to the great Exhibition of 1851, which did so much to stimulate excellent craftsmanship and the application of art to industry. The fine collections of industrial and decorative art have now been properly arranged and magnificently housed, and a complete and comprehensive scheme has been prepared for the future organisation and management of the museum. We are glad to notice that in the address, which was presented by Mr. Runciman on behalf of the Board of Education to the King, special attention was called to the importance of the supplementary loan collections. "It is hoped that under the new organisation, the influence of the museum may be more effectively exercised, locally as well as centrally, and be of especial assistance to students and craftsmen all over the country in their efforts to study the methods and processes and to emulate the achievements of the best artists of all countries and all ages." This is as it should be. There are obvious advantages in making London the centre of the great national collections, but it is very desirable that the influences of beauty and imagination should be as widely diffused among the people as possible, and that every centre of industry should be able to compare its own productions with the highest standards of excellence.

THE list of birthday honours appeared too late for notice last week. It is significant that "Art, Science and Letters," are specifically honoured in a category by themselves for the first time. Though, perhaps, worldly titles and dignities accord rather ill with the quiet simplicities of the life of thought and imagination, and the consecrated pursuit of knowledge, we may rejoice that the high value of these things to the national well-being should receive adequate recognition in the names of such men as Professor Dill and Mr. Galton. We should like on behalf of our readers to offer our congratulations

to Mr. J. W. Scott, of Bolton, upon the baronetcy which the King has conferred upon him. Of him and his many beneficent activities, we may fitly say, "The liberal deviseth liberal things, and by liberal things shall he stand."

* * *

THE promotion of Mr. Herbert Samuel to Cabinet rank will be hailed with satisfaction quite irrespective of party divisions. The only cause for regret is that it involves his removal from the office where he has done such excellent service for humanity. The Children's Charter was mainly his work, and that it was passed into law with the consent of all parties, was a remarkable tribute to his practical sagacity and his grasp of the real needs of the situation. It is the best illustration we have had in recent years of the humaner side of politics, and helps to remind us how much of the real work of government, upon which the happiness of a great people depends, is outside the arena of party strife.

* * *

THE chief literary event of the past week has been the appearance of a new poem by Rudyard Kipling, which was published in the *Morning Post* on Monday. "The City of Brass" does not strike us as in any sense great poetry. With its thinly veiled political allusions, and its manifest political purpose, we have no desire to deal in this place. But it appears to us to enforce, with the aid of a good deal of clever rhetoric, a view of national life with which Christian men must seriously try conclusions. Its teaching is certainly very different from that of the Hebrew prophets with their doctrine of God as the deliverer of the poor and the vindicator of the oppressed, while the effect of such lines as the following :—

.... "God granted them all things
for which they had striven,
And the heart of a beast in the place of
a man's heart was given,"

if they are meant, as Mr. Kipling seems to intend, as a description of the England of to-day, can only be to produce the gloom of a profound pessimism. It is not so that our poets and seers should speak to us. They may confront us with our sins and shortcomings, which cry aloud for

judgment, but it must always be in the confidence of their own faith in the final triumph of good and of all that the Christian heart means of Mercy, Pity, Peace, and Love, when it names the Name of God.

* * *

LIEUTENANT SHACKLETON was accorded a magnificent reception on Monday, when he lectured in the Albert Hall before the Royal Geographical Society on his recent South Polar expedition. The story which he unfolded was one of extraordinary endurance and simple courage. He did not, however, cut himself completely adrift from civilisation in the antarctic solitudes, for he carried with him the means for making cinematograph films, and he set up a motor-garage in the midst of the polar ice. This is not the place to attempt to appraise the value of his discoveries. We are content for the moment to feel pride in the fact that he has done what no other explorer has been able to do before, and that he has planted the English flag, borne in triumph by so many pioneers, at the most southerly point trodden by the foot of man. Such achievements rest on a solid foundation of character, and the thrill of popular admiration with which we hear of them, is a splendid tribute to the supreme value of qualities which are essentially moral and religious.

* * *

BEDFORD COLLEGE, London, has long occupied a position of distinction among colleges for women. Founded in 1849, it had among its first students, George Eliot, and Miss Anna Swanwick. Since that time it has been steadily faithful to the unsectarian principle in education, and has numbered a large number of eminent women among its students, friends, and supporters. Last Tuesday it celebrated its 60th anniversary under very auspicious circumstances, for the guests were asked to assemble to view the beautiful estate in Regent's Park, which will be the home of the College in future. It is known as South Villa, a Crown property of eight acres, which has been secured on advantageous terms from the Crown. The site is an extremely beautiful one, and with its noble trees, and wide-spreading lawns,

gives the impression of the country instead of park-land almost in the heart of London.

* * *

THE Council of Bedford College have prepared a scheme for new buildings including lecture rooms and laboratories for 400 students, study-bedrooms for 100 students, a library (for which Lady Tate has given a donation of £10,000), a large Assembly Hall, a gymnasium, and an art school. They express their desire to erect "a beautiful college which will offer in London many of the same academic advantages as are afforded by Women's Colleges of Oxford and Cambridge, together with opportunities for a wider culture which the picture galleries, concert rooms and the countless social organisations of London provide." For these purposes they appeal for £80,000. It is earnestly to be hoped that there will be a speedy and generous response on the part of the public, or that some wealthy man may emulate American zeal for education with a lavish endowment. When the scheme is complete, women's education in London will have a visible spaciousness and dignity, which it has never possessed before.

* * *

In the address by Principal Carpenter at the recent meeting of the Trustees of Manchester College, Oxford, to which we refer in another column, special attention was drawn to the proposals put forward by Lord Curzon, for removing the few remaining theological tests in the University. With a view to giving practical effect to this policy the following memorial to the Chancellor is being promoted by several influential members of the University. On account of its extreme importance, and the spirit of sturdy religious liberalism which animates it, we make no apology for printing it in full.

(1) That the qualification for the Divinity degrees should be reformed in the interest of learning, and that these degrees should be open without restriction to persons qualified by learning, as are all other degrees of the University.

(2) That the control of the regulations for the degrees in Divinity and the appointment of examiners for these degrees should be conformed to the arrangements in the other superior faculties.

(3) That provision should be made whereby members of the University engaged in the teaching of subjects within the Faculty of Theology, but not on the staff of any college or society of the University, could be placed upon the roll of electors to the Board of Faculty of Theology, without the need of certification by the head of any college or society.

(4) That provision should be made whereby members of the University engaged in the teaching of subjects within the Faculty of Theology, but not on the staff of any college or society of the University, may be recognised as lecturers in the Faculty of Theology, and these lecturers, subject to the approval of the Board of the Faculty of Theology, be included in any general list of lecturers published under the authority of the Board.

(5) That the present anomalous restriction of the qualifications of examiners in the Honour School of Theology should be removed.

EDITORIAL ARTICLES.

THE TASK OF LIBERAL RELIGION.

THE INQUIRER appears this week with a change in its title—so small that it is likely to escape general notice. Hitherto it has been known as a Journal of Liberal Religious Thought and Life. Now it will speak its message to men as a Journal of Liberal Religious Life and Thought. Thought and Life, Life and Thought, merely a change in the order of two words, but it is significant of the new emphasis and the new outlook of Liberal Religion. The simple and primary things must come first, that is true of all well-ordered life, but it is nowhere so deeply true as in the case of religion. Life is the condition of all thought. Life supplies the data, the living experience, without which there can be no thinking. God is behind all theology; CHRIST is before all forms of Christology; religious experience in the awakened soul or enshrined in history is the source from which every doctrine of providence and redemption must flow. The thing is so simple that it needs no proving, but it has not always been realised with the clearness and power with which men are grasping it to-day. Experience is the great word of progressive Christianity in our time. The Church appeals primarily to the deep instincts of the soul, and claims to satisfy its needs. The question which men are asking of every Church with spiritual urgency is this, Have you a Gospel? not, Have you a reasonable creed? First Life, then Thought, and only the strong, simple Thought, which has been kindled at the central fires of Life, welcomed as the servant and ally of Religion.

It has been the persistent heresy of Rationalism, and the chief cause of its tragic failures, that it has given to logical thinking a position of unique importance in religious affairs. It has believed, with an intensity which has created martyrs of thought, that men could be argued into a reasonable creed, free from all superstition and the embroideries of doubtful history. Slowly many of the things for which it has contended have penetrated into the citadels of Christian orthodoxy. And yet it stands discredited, as a dwindling influence, and it would hardly be too much to say of it that it has had its day and ceased to be. For other things are coming in upon us like a flood, and making the argumentative methods of a past generation seem thin and unreal. The deep instinct of the soul for worship, the passion for the righteousness of God, the reviving sense of wonder, the discovery of rich unfathomed meanings in the Gospel which the creeds have never deciphered, the

craving for a more intimate fellowship of heart and life with JESUS CHRIST in his sacrifice and victory for humanity, these are not matters of logic, and the devotee of logic stands bewildered and dumb in their presence. It is easy to detect flaws and to suggest difficulties in any creed, the simplest as well as the most elaborate, but the heart of man is concerned with something more serious. It is not content to listen to learned men talking about God. It asks of the Church and its messengers that they shall prove their grace and power by making God real to men in the depth of their need and to the height of their desire.

Much of the weakness of Liberal Religion in the past has been due to the fact that it has lived too much in the eyes of the world by the criticism of the theories and traditional doctrines of other people, and has trusted too little to the inherent attractiveness and power of its own redemptive life. It will, we are convinced, stand or fall not merely by its power to make men reasonable and value liberty, but chiefly by the signal and startling disclosure that the flame of freedom in the soul quickens the fear of God and gives new dignity and grace to all our Christian loyalties. For freedom, in any sense which religious men can give to the word, does not imply the absence of strong and far-reaching convictions. It means freedom to hold our convictions more deeply and largely, with the force of a living and expanding experience, instead of passive acquiescence in traditional teaching which has lost the ring of reality. And the liberty of Liberal Religion is not the liberty of an irresponsible scepticism, which treats all things in heaven and earth as open questions, but the liberty which accepts the data of life and Christian experience, and then sets itself with faith and courage to sink ever deeper into their meaning.

It is in this sense and for these reasons that THE INQUIRER is anxious to serve the cause of Liberal Religious Life and Thought. It will stand for a deep faith in God, the FATHER of men and the indwelling Life of all that live, for the great Christian loyalties which have been wrought into the human heart as an imperishable treasure through countless generations, for the communal life of the Church, for a deeper insight through a growing experience into the redemptive facts of the Gospel, for the fearless outlook upon the world of spiritual struggle and social ideals, which benefits those whose faith is an assurance of the love of the living God. These are the spiritual forces and conceptions which lie hidden in the heart of Liberal Religion. It is its task to make them articulate for the men and women of to-day, and to prove in life and word that it has a Gospel which satisfies human needs.

EDITOR AND READERS.

It is fitting that a new Editor, on taking charge of a religious newspaper with such a long and honourable history as *THE INQUIRER*, should address a few personal words to his readers, not by way of apology or as a plea for lenient judgment, but simply to explain what he would be at. But first of all let him pay a warm tribute to his predecessor, for his hard work, the Christian temper, and the deep interest in religion which has animated all his writing, and above all for the generosity and kindness with which he has received the man who has invaded with a new broom.

THE INQUIRER has always been dedicated to the cause of Religion and Freedom. This means that it has convictions which it believes matter supremely to the lives of men, and on the other hand that it respects the inherent right of the human soul to follow the light of its own experience and reason. Let the Editor explain. There will be no attempt to make the editorial parts of the paper neutral or colourless. Such a policy would lead quickly to neglect. It would not be even worth while to laugh it off the stage. But no reasonable reader should be offended because there may be many things with which he does not personally agree. If they do not provoke him to think out clearly the reasons of his dissent, they may confirm him in a happy sense of the superiority of his own judgment. Let it be said once for all that there is nothing official or oracular in the editorial "we." We have no power to bind or loose any Church or party or movement. We can only speak out boldly, and we hope sometimes with good sense, the Truth as we see it.

There are, however, many questions of religious thought and social policy which it seems best to leave in the atmosphere of free discussion, so that earnest men and women may learn to understand one another, and the cause of Divine Truth and the Kingdom of Heaven be advanced through the clash of differences. In the department of the paper called "Questions at Issue," it is proposed that present-day problems of thought and conduct and social policy should be discussed from many different points of view. In the present issue there is a striking article under this head by Mr. CHESTERTON, which we do not expect all of our readers to agree with. We are all the happier in having secured it on that account. Let it provoke the dissenters to fruitful thought, and make them realise the significant fact that many intelligent people do think just in this way. Contributions to "Questions at Issue" are invited, the only conditions laid down being that the topics introduced should be of living human interest, that they should be handled with reverence and candour, and that the unwritten rules of Christian tolerance and courtesy should be observed in all controversy.

We are anxious to make our correspon-

dence columns bright and interesting. To this end correspondents are asked to remember that brevity is the soul of wit.

In our literary columns we hope to be able to offer to our readers a survey of the best books especially on the liberal and progressive side of religion. For this branch of the work we shall be able to rely upon a band of thoroughly competent scholars, but we shall not forget that *THE INQUIRER* is not intended primarily for technical theologians, but for a large band of intelligent men and women, who look to it for help and stimulus in the paths of knowledge, and information about the best things put in an attractive form.

There is, we believe, a general desire that the section of the paper devoted to Meetings and Church News should be developed and enlarged. With this aim we are in hearty agreement. If it is interesting to follow Liberal Religion into the workshops of thought, it is far more so to join in its worship and to listen to the chronicle of its labours for human redemption. For the success of this department we must rely upon local willingness to send forward intelligence promptly, and ability to select for public record the events which are likely to be useful and stimulating to others.

Lastly, there will be a column of Notes and Jottings suitable for news in brief about men and things. We are supremely interesting to one another, that is the only explanation we have to offer, if there are any dryasdusts who consider personal details a little undignified. If we cared to pursue the matter we might remember that the Gospel spread far more through a passionate interest in men than by its devotion to abstract ideas.

So much the Editor would say to his readers. His prayer for his paper is that it may be saved from the curse of dullness, and for himself that he may have humour enough to enjoy his critics.

LIFE, RELIGION & AFFAIRS.

A PILGRIMAGE OF PEACE.

II.

We told last week the story of the visit to Germany in the interest of peace and international friendship of representatives of the churches of this country. Many more than a hundred speeches were made in the course of that fortnight. What we add here is a few notes of some of the best of them.

From the first, even on board the *Meteor*, true and beautiful words were spoken, especially by Dr. SPIECKER and the Bishop of HEREFORD. Then at Hamburg, at the first religious service, Pastor Grimm, in a fine address on the aspiration after peace, declared that true men must make the circumstances of national life, and as fellow-workers with God, mould life according to His will, which was Goodwill for Peace; and Dr. Newton Marshall in response likened England and Germany, as closely related nations, to the two hands of Europe. Shall these two hands fight together? It would be foolish and godless. Together they must be one nation, to the end of peace and joy. And afterwards,

at the luncheon in the Rathaus, the ruling Bürgermeister, Dr. BURCHARD, by his eloquent address of welcome, in English, made a deep impression. In the course of it he spoke as follows:—

"I am not ignorant of the fact that to a certain extent our nations are rivals in economical affairs, but at the same time I am of opinion, that there is no reason to complain, as long as their competition on the markets of the world maintains good faith and fair play. In this case a lively competition, progress and development and lasting success frequently depending upon it, even will be of considerable advantage, and thoroughly compatible with good fellowship."

At the first meeting in Berlin, the Bishop of HEREFORD, speaking of the great purpose of that visit, said they had come as "Ambassadors of Peace," to do their humble part to stop misunderstandings, fears, and suspicions, and to help the growth of mutual understanding and goodwill. "My dream and my hope," he said, "is that our churches, rising above the differences that separate them, as here in brotherhood, and united with more of the spirit of the Hebrew prophets than hitherto—those great preachers of national righteousness—may influence Governments, Parliaments, and rulers to join in some new 'Truce of God,' as guarantee of international peace."

"Their aim," he added, "must be to raise international relations above the region of brute force into the higher region of arbitration and peace and mutual goodwill. And it was hardly a dream. It expressed the hope of the toiling multitudes, our new democracy, which is rising to new power. Its leaders would tell them that its profoundest hope and desire was for peace with their German neighbours. "For that," the Bishop said in conclusion, turning to his German hosts, "we ministers of Christ are bound to pray and labour with all our strength, for the establishment of unbroken harmony between our own country and your great Empire, knowing that if we are at peace and of a peaceful purpose, the peace of the world is well-nigh assured."

Next day, at the luncheon in the Berlin Rathaus, Dr. CARPENTER, of Manchester College, Oxford, was one of the speakers. They came to Germany, he said, as to kinsmen across the sea. They welcomed with gladness whatever helped to remove misunderstanding and avert suspicion and clear away prejudice between the two nations, of common origin, whose rivalry should be only in the contributions they could make to the advancement of knowledge, the promotion of social welfare, and the maintenance of international goodwill. "More than 200 years ago, William Penn, founder of the colony of Pennsylvania, inserted in his treaty with the Indians a clause to the effect that neither contracting party should lightly think evil of the other. It would be well if that clause were inscribed over the desk of every journalist in Europe. Then we might hope that the words of our two sovereigns, your illustrious Kaiser and our gracious King, would be believed. Then the assurances of your statesmen and ours would be trusted; and the hearts of the two great peoples would be no more alienated and estranged."

At the official banquet in Berlin in the evening, following the reception by the Kaiser, at which also the telegram from the Imperial Chancellor was received, from which we quoted last week, several notable speeches were made.

Dr. DRYANDER, on the German side, said they were met as representatives of a common faith, to declare that the world is moved not by material interests merely, but by thought and ideas. They must work for a good understanding, to get ridiculous prejudices out of the way, and give things always the best, not the worst, interpretation.

The Right Hon. J. E. ELLIS, M.P., earnestly pleaded that action must follow the stirring of heart they had experienced in those days. They must banish all those insidious suggestions and poisonous scandals which circulated only too readily in the Press. He recalled the noble memory of Albert the Good,

"Who spake no slander, no, nor listened to it."

That might well be taken as the motto for their endeavour. They had been greatly honoured by that gracious reception by the Kaiser, and especially by the opening words of his address: "Gentlemen and Brothers." As their fathers in the olden time laid their arms on the altar to dedicate them for some high service, so they ought to dedicate themselves to the greater endeavours of a high and holy crusade, to bind together those two great nations of the Teutonic stock.

The Bishop of SOUTHWARK, speaking of England and Germany, said that each nation had a great patriotism and a great ambition. But what had patriotism taught? To forget self, and to serve a common cause. And his question was whether the lesson they had learnt as citizens they should forget as nations? Was there no whole greater than the single nation? Christian civilisation, the Christianity of Europe was such a whole. The human race was such a whole; and, with reverence he said, the Kingdom of God on earth was such a whole. Patriotism was a noble ideal; let them not make it into an idol. Each nation was a mighty instrument for the service of humanity and of God. But what happened? Nations got separated from one another. England was an island. All nations morally were islands, and around them the estranging sea. Thus patriotism turned selfish, and then it turned sour. The Bishop went on to picture London as it used to be, north and south of the Thames, connected only by one bridge, difficult to cross, and the great alarm which arose when it was proposed to have another bridge. But it was built, and then bridge after bridge, for the happier union of the city. So they wanted bridges between Germany and England. And they were being built. Their sovereigns were building one, and commerce another; and there were two others, which were best of all. One was new and a little rough, being built by Labour. The toilers, the hand-workers of the two countries, of all countries of Europe, were getting to care about one another, and felt sympathy one with another. And one other bridge there was, in some ways, perhaps the least advanced, on which they were at work that night—

the bridge of religious faith and feeling. Was there anything in the world more important, he asked, than that these two, labour and religion, should understand one another and work together? Amid the enormous increase of material forces of machinery and wealth, what we have to see to is to cherish the spiritual force that binds man to man, nation to nation, by an inner bond stronger than selfishness, ambition, suspicion or any other evil thing. "Let us draw nearer to each other," he concluded, "you Germans and we Englishmen, for our own sakes, yours and ours; for the world's sake also. Remember there are weaker races, backward races, liable to fall under tyranny. *Two words* spoken in accord at any moment by Germany and England would avail to make any tyranny in the world quiver, and give liberty where there is oppression. It is for sovereigns and statesmen to tell us what the size of navies and battalions must be; ours to create the spirit which shall use that force for blessing and not for destruction, for life, not for death."

One other word we may add, from the Bishop of SALISBURY's Sunday evening address in the Kaiser Wilhelm-Gedächtnis-Kirche in Berlin. "We ought," he said, "to found something in the way of a permanent committee to promote mutual understanding between these two great countries. For great they are, though we say it with no sense of pride, great under the providence of God, having in their hands the destiny of many other races, and great they will remain. May God grant, that they may be great in faith, in mutual respect and esteem, with considerateness towards what is weak, the true prerogative of greatness."

"The cry of war is madness," said Dr. HARNACK at the close of his lecture at the University. The Divine command is: "Be brethren together!" "Seid unter euch Brüder."

THE CHARACTER OF CHARLES DARWIN.

By HENRY GOW, B.A.

No one in speaking of Darwin must pass by the beauty and grace and nobility of his character. We are inclined to think of scientific discussion as independent of the character of the discussor. In the case of poets, artists, and philosophers, men who speak about God and duty and the ultimate meaning of life, most of us recognise that character is of importance. We do not agree with those who say that it is the thing done or said that must be considered, and that the man may be ignored. We could not be content to sit at the feet of a teacher about beauty and goodness and God who was known to be a coward or a sensualist, or a mean, selfish, cruel character. We should feel that his achievements were sullied, his authority weakened, that his statements lacked force of convincingness, whatever he might say or do, if we could not respect or admire the man himself.

But in science we are inclined to think character and morality do not count for so much. We can take what is discovered and consider it without reference to the discoverer. This is to draw an

arbitrary line between man and his work which does not really exist. A man cannot be separated from his work. All that is strong and good in a man, whatever be his work, comes out in the work; it must help him in whatever he sets his hand to perform and his mind to understand.

One of the great legacies of Darwin to those who come after him is the record of his life. He was one of the most beautiful and noblest of characters. He had a desire for truth as pure and unmixed with selfish, low ambitions as can be found in any great scientific discoverer. He was very humble and gentle and magnanimous. There was never a man more eager to give credit to others for whatever they did or said which seemed to him of value. There was never a man more generous in his estimate of the motives and the efforts of others. There was never a man who himself worked harder, and more faithfully, and with a more single love of truth at his appointed task. We think sometimes of Darwin as a prosperous man, free from sordid struggle, who was able to devote himself at ease and in comfort to the work he loved. It is true that he did not suffer from money difficulties, but he had other difficulties which are quite as serious. In that wonderful and inspiring biography written by his son, he tells us that after his father had returned from his voyage in the *Beagle*, and settled in his country home at Down, in Kent, there was never a day passed which was free from pain, never a day in which he was not something of an invalid. He was constantly in danger of overstrain, constantly working in weakness and suffering at the tasks he loved so well. He had continually to break off in the middle of an experiment with a sense of collapse and overmastering weakness. He was never able at best to work more than three or four hours a day. These disabilities were borne with beautiful courage and cheerfulness. There was no giving up, no despair, not even any fretfulness.

One of his sons, speaking at the Cambridge celebrations, recalled how his father had one night spoken sharply to him on the subject of the prosecution of Governor Eyre, whom Darwin condemned for his cruelty to the West Indian negroes, and whom the son had been light-heartedly defending. Next morning his father came into his bedroom before he was up and, sitting on his bed, told him he could not sleep for thinking of the harsh words he had used, and explaining why he condemned and must condemn such cruelty, apologised to his son for his momentary anger. No wonder men loved Charles Darwin. He was so tender, so gentle, so wise and true and brave in all the relations of life. He stands to us as the best example of the great scientific man, humble, kind, beautifully human, free from thoughts of self, devoted to the purpose of widening the bounds of knowledge, with great powers of delicate observation, willing to take infinite pains about little things, with an imagination always at work on details, never overwhelmed by details, but seeking always to co-ordinate and understand. There was nothing arrogant or dogmatic about him, and, at the same time, there was an absolute fearlessness in expressing his carefully considered conclusions, whatever effect

they might have upon the world. And united with all his scientific enthusiasm was a deep human affection which makes his home life, as we are privileged to read it, one of the simplest and most beautiful described in any biography. Speaking, without exaggeration, says Mr. Balfour, Charles Darwin's work "has now become part of the common intellectual heritage of every man of education, wheresoever he may live and whatsoever be his occupation or his trade in life." It is not unimportant that the man who impressed his conceptions so widely and deeply on the world, should have been a man so simple, and true, and good, an ideal to all ages of what a scientific man should be.

THE STATE OF RUSSIAN PRISONS.

AN APPEAL TO THE FREE CHURCHES.

SIR,—The present state of the Russian prisons and the consequent sufferings of the prisoners can hardly fail to quicken even in those least easily aroused the most profound pity and solicitude. The official prisons of the Empire, designed to hold some 100,000 prisoners, were on February 1 last filled by no less than 181,137 persons. In some prisons there are three or even four times the normal number of prisoners. Linen, mattresses, blankets, and food are all deficient; the windows are kept tightly fastened, and in some prisons the inmates are shot by the sentry outside if they are seen to approach them.

The condition of the prisons was recently described in an interpellation drafted by the Social Democratic deputies of the Duma, and adopted by the Duma as a whole. The evidence came mainly from ex-deputies now in prison. It was carefully sifted by their Socialist colleagues. The fact that the Duma "adopted" the interpellation and transmitted it to the Government is a proof that even the more moderate members considered that the picture it presents is probably truthful. In this interpellation the state of the Moscow prison was thus described:—

It contains 1,300 convicts sentenced to hard labour, one-half of whom are "politicals." Each room, 12 paces long by 5 wide, contains 25 prisoners. Only 15 minutes daily is allowed for open-air exercise. Of the sick, 65 per cent. are suffering from scurvy. They remain in the common rooms, all in chains, and are frequently beaten by the warders. After beating a man they place him in the black hole. The ex-deputies imprisoned in this place mention the case of a man named Chertetsoff, who, after being beaten for seven days in succession, went mad, and died three days later. At the meeting of the sanitary inspectors of Moscow on March 2 it was stated that in this prison between February 15 and 20 no less than 70 men were taken ill with typhus.

Nor is this all, or the worst. Positive cruelty is added to the negative cruelty of neglect. The beating of prisoners of all classes by the police to procure evidence or punish infractions of prison discipline is a common practice, whilst several cases of the use of the most terrible forms of mediæval torture have been proved

Suicide as a way of escape is eagerly embraced even by boys and girls of fourteen, seventeen, and eighteen years of age. Further, during the past four years, 2,118 civilians have been executed after a court-martial sentence, and during the first quarter of the present year 235 civilians were executed under similar jurisdiction. Some 74,000 persons are now exiled untried by administrative order in Siberia and Northern Russia.

Confronted by conditions such as these, we feel constrained to invite the Free Churches of this country to set apart the whole, or part, of Sunday, July 11, for earnest supplication to God, that by His wise and mighty Spirit the hearts of those responsible for the treatment of the prisoners may be softened, and that the prisoners themselves may be comforted under their sufferings, and given a happy issue out of all their afflictions. We believe that nothing but good can result from ministers bringing the conditions prevailing in the Russian prisons before their congregations, and afterwards uniting in prayer for their inmates. We make this appeal in the name of our common humanity and our common Master.

We should be glad if the ministers who accept this proposal would send a post-card to Mr. R. Mudie-Smith, 9, Clifton Villas, Maida Vale, W.—Yours, &c.,

JOHN CLIFFORD.

C. SILVESTER HORNE.

ROBERT F. HORTON.

J. E. RATTENBURY.

J. MONRO GIBSON.

J. H. SHAKESPEARE.

R. WARDLAW THOMPSON.

June 29, 1909.

P.S.—Copies of a pamphlet on the condition of Russian prisons, by Prince Kropotkin, to be issued by the Parliamentary Russian Committee, may be obtained from Messrs. Methuen & Co., 36, Essex-street, W.C.

QUESTIONS AT ISSUE.

AN INQUIRY ABOUT INQUIRY.

By G. K. CHESTERTON.

ONE of the phrases which fall continually from the moderns is that we must judge of such doctrines as the Fall or the Incarnation not by doctrine or tradition, but by inquiry; by scientific or historical investigation. Now this seems to me quite the reverse of the fact. It seems to me that one must go by doctrine or tradition in order to disbelieve these things quite as much as in order to believe them. They can be affirmed as part of a philosophy, or they can be denied as part of a philosophy; the one thing you cannot do to them is to investigate them. They are too dim and remote to be treated like last week's murder; they can only be treated upon general principles. You cannot find the place where Adam fell and mark it like the place where Nelson fell. Rationalists have; I hope, a rational objection to those somewhat uneducated enthusiasts who try to find the site of the Garden of Eden. But the rationalists ought to see the logical consequence. If it is too late to find a Garden of Eden, it is

also very much too late to prove that there never was one. If the whole story in Genesis had been literally true (as only the maddest Protestants have imagined), it would still be impossible to prove it true by investigation. Humanity is so old that colossal cities of granite have long ago been ground to powder and blown away on a breeze. It is rather too late to expect to find a shrubbery or an early exercise of landscape gardening. What do people exactly mean when they say that they are going to test scientifically the story of Eden? If the thing was a truth, it would have left no more traces than a fable. Nobody denies the story of the Fall, nobody ever did deny it, because it had left no material traces. What material traces could it leave? People denied and deny it because they think it inconsistent with the general trend of human experiment and human progress. Man looks to them more like a super monkey crawling up an evolutionary slope than he looks like a divinity damaged by some strange disobedience in a garden. The site of Eden is still undiscovered. On the other hand, the Missing Link is still missing. And with this great difference, that the scientific men really expected to find the Link, whereas nobody but a fool ever expected to find the Garden. But these evolutionists quite rightly feel that they can do without the Link if the whole trend of nature points to this probability, and that they need not disprove the Garden if the whole trend of nature renders it improbable. This position of theirs seems to me quite reasonable. But this position is not inquiry or investigation. This is dogma. This is tradition.

An evolutionist may say as a general judgment that he does not think man fell, because he sees man improving. A Catholic may say that he does think man fell, because man is plastered all over with mud and has a bewildered look. But both must make a merely general statement about the show and shape of things. Neither can investigate. There is nothing to be investigated. Neither can inquire. There is nobody to inquire of. The origin of humanity, unless it is a matter for mere blank ignorance, must be a matter for intuition and personal faith. That man fell is a dogma. That man did not fall is a dogma. That one cannot tell whether he did or not is a dogma, and a dogma that stops inquiry even more than the other two.

I pause to point out a small though necessary matter, that the only definite result ever reached by "investigation" of such things as Eden, the discovery of parallel tales among other peoples, does nothing to illuminate the darkness one way or another. The things might be lies with a common origin or truths with a common origin. One might use the universal legend to show that it was legendary, or to show that it was a universal memory. No, the whole of that road to truth is stopped and barred; whatever else is any good, investigation is no good.

The other case of the Incarnation is even stronger for my purpose; but I hesitate to dwell on it for fear of using phrases which might distress Catholics, who dislike open speech about certain divine

things, or Protestants, who dislike open speech even about human things. It may suffice to say that the Virgin Birth is the one thing of all conceivable things which cannot possibly be investigated. It cannot possibly be proved or disproved. It can only be believed or denied. If it is believed in the abstract it must be through the dogma of Catholic miracle. If it is denied in the abstract it must be through the dogma of materialism. To talk of inquiring into it affects me, who am not supersensitive in such things, as a blasphemous and indecent joke.

I therefore lay it down, on purely rational grounds that the first facts of Christianity are facts which in the nature of things cannot be investigated. There are not enough data. I can accept them as I accept the statement of my parents that I am indeed their child; or I can reject them as I reject the fairy tale that I was found in a cabbage-leaf, or I can profess indifference about them. The only attitude which is quite impossible is the attitude of the Higher Criticism. It is this point that I wish our opponents to realise; it will greatly clear the air without weakening their case in any perceptible degree. I wish them to see that if it is a question of a sweeping doctrine on our side, it is also a question of a sweeping doctrine on theirs. We generalise when we say that a burning bush is credible, they generalise when they say that it is incredible, nay, they generalise even when they say it is improbable. They cannot do anything else but generalise, they cannot search modern Palestine for scorched twigs. They must express themselves in a doctrine; it is no good looking for the details, because there are none.

Now, granting that we must form general rather than particular conclusions upon these points, the great question opens as to what principles are to shape or guide such conclusions. I mean that if some one tells me that a prehistoric man in Chaldea swallowed a live rabbit, it is obvious that neither the individual rabbit nor the individual man can have left any autobiographies. I can only judge by some general view, that is a view concerned with the *genus* man or the *genus* rabbit. But what are these principles; how far can they be trusted; how far even do they exist? That is the real modern struggle about remote records or half legendary occurrences. Thus we come back by a curious contradiction to the very point which the modern sceptic is most anxious to avoid. He wishes to prove from Babylonian bricks or Aztec fairy tales that men are widely different, and that there is no common dogma about them. Yet he has to assume some common dogma about them even in order to understand the fairy tales or to read the bricks. It is useless to study hieroglyphics in order to know human nature. One must know the human nature even in order to read the hieroglyphics. It may be true, and I think it is that a universal dogma about God is the necessary beginning of all theology. But it is quite certain that some universal dogma about man is the necessary beginning of all anthropology.

Indeed, the very word anthropology is a dogma. It implies the most awful, the

most dark and mystic, and by far the most undemonstrable of dogmas; the assertion that a strange black biped found in an unknown forest is not a beast. The difference is enormous, for this reason, that if he is a beast one can only study his habits, but if he is a man one can understand his habits. With a silly man one may guess what he will do; with an alligator (however silly) one can only watch what he is doing. For, in the first case, we have light from within, in the second only from without. By the blaze of our own secret and supernatural silliness, we can understand how a savage will be silly; but there is a reticence in alligators which makes it rather hard to tell their silliness from their sagacity. The difference is one of kind, not of degree. I do not know more about a man than about a pig, I know in a different sense, nay, in a directly opposite sense. I know about a man because I am a man. Whereas my knowledge of pigs (however penetrating and delicate) is in no small degree due to the fact that I am not a pig.

Therefore, before the anthropologists study man, it is certainly desirable that they should lay it down that man exists to be studied. They cannot do it by inquiring whether, as a fact, man was ever divided from the other beasts. The fact, even if it is a fact, is distorted and darkened in the traditions of all tribes; moreover, the tribes will not tell him the truth even about their traditions, unless he takes the desperate doctrinal plunge and assumes that savages are, in some mystic way, men. I take this case of the Fall as the most workable one within a small space, and I wish to repeat my question or difficulty about it in such a form that anyone may understand it or that someone may answer it. I say that criticism or scientific inquiry into such things as these is the one thing that is futile and impossible. Perhaps everything is futile and impossible; in that case, do not let us talk about inquiry. But if anything is valuable or suggestive about the origin of man, it must be one of two things. It must either be in primary and sweeping doctrine; as that all things are evidently of animal origin; or that man is plainly divine; or that man is plainly a damaged divinity, at once higher and lower than the animals. Or it must be in the careful collection of the loose and general traditions of men, observing the bent of their intuitions and the general tone of their memories. It must, in short, consist in asking as many men and women as possible, in villages or kraals, or Arab caravans, whether they *feel* as if they were the heirs of an upward evolution or the disinherited sons and daughters of heaven. These are the only two tests of a thing so utterly vanished; doctrine and tradition. And the last most extraordinary thing is this, that one cannot even find out the traditions without admitting the doctrine. If we are asking whether in the mystical sense there is such a separate thing as Man, the image of God, it is ludicrous to hope for final evidence of detail. We must either affirm by faith that there is such a thing as Man, or we must ask the first Zulu we meet what his family has always felt

on the subject. It is then that we confront the curious fact that he will not even talk to us about his family unless we first admit that he is a man.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

CHRISTIANIA CHURCH FUND.

SIR,—Permit me to acknowledge the following additional sums received by me for the Rev. H. Haugerud:—Mr. William Long, £10; Miss A. L. Colfox, £2 2s.; Mr. Franklin Winder, £2 2s.; Mr. T. F. Ward, £1 1s.; Miss R. Nettlefold, £5.

The total thus far subscribed by English friends is £140 15s. Further contributions, which are urgently needed, will be gratefully acknowledged by yours, &c.,

W. G. TARRANT.

Essex Hall, Essex-street, Strand, W.C.,
June 28, 1909.

A PLEA FOR OPEN-AIR PREACHING.

SIR,—In this time of religious unrest it is surely incumbent on Unitarian and other Free-church Christian congregations to do all that is possible to make the principles for which they stand known and to show that there is a middle course between orthodox Trinitarianism and Agnosticism.

If every Church (but especially those that are small and little known) were to make a forward movement by open-air preaching or by the circulation of well-chosen books and pamphlets, I believe great good would be done and less would be heard of the feebleness and decline of congregations.

The experience of the Postal and Van Missions shows that our message is needed by many and often very welcome.

The B. and F.U.A. would, I feel sure, give liberal help in carrying out any such scheme. Their admirable publications ought to be better known than they are.

E. L. LISTER.

Hampstead, June 29.

A CORRECTION.

SIR,—May I say that the article on "Information and Suggestions" in last issue of THE INQUIRER quite misrepresents me and my paper by stating that I "went so far as to commend an aspiration for uniformity of worship and teaching"—which is just what I could not do. I did speak in favour of uniform conditions of church membership—which is another matter.

H. BODELL SMITH.

June 29, 1909.

CHRISTIANITY AND CITIZENSHIP IN SOUTH AFRICA.

SIR,—May I be allowed to appeal to the readers of the INQUIRER to use their influence in the direction of securing equal franchise and citizen rights for all

civilised men in South Africa, of whatever race or colour. The situation at present is this: the Draft Constitution, as finally approved by the National Convention, interferes with the franchise rights of the coloured people and civilised natives in various unjust ways, but in one way which is particularly odious. By restricting membership of Parliament to citizens of "European descent" it excludes all coloured people and civilised natives from Parliament, however capable they may be. (Some of these, I may say, are doctors, lawyers, ministers, teachers, &c.) It thus strikes at the root of the fundamental principle of citizenship, and, as many of us think, of Christianity. English readers will realise the meaning of this unjust proviso when I say that nearly all the rough work in the material development of South Africa—the thousands of miles of roads, railways, streets, telegraphs, and the vast developments in the mining and agricultural industries—has been done mainly by native and coloured labour. The coloured people are, truly, the "labouring classes" of South Africa, yet they are to be denied effective representation. Many of the Convention delegates admit that this proviso is a blot on the Constitution. I therefore appeal to all friends of justice, of whatever party, in the British Parliament, to try to secure the removal of this colour disability by the deletion of sub-sections 25 (d) and 44 (c) from the Draft Constitution, *i.e.*, the sub-sections which impose a (European) racial qualification for a seat in Parliament. This can easily be done without imperilling the cause of Union. I may say that the heads of all the principal English-speaking churches here have petitioned the Convention to this effect, and many of the Dutch ministers are also opposed to the colour-line, so that it is only the more backward part of the white population which has forced the colour-line into the Constitution. Unitarians and Liberals do not need to be told that when men who have within them the capacity to rise are denied the opportunity to rise, those who deny them the opportunity are guilty of the slave-owning spirit. It is that spirit we are fighting, because we believe it to be opposed to the principle of Christian citizenship and the brotherhood of man.

To those who would object that this appeal to the Imperial Parliament is an interference with the principles of self-government, I may say that the Constitution itself explicitly recognises the supremacy and protective powers of the Imperial Government, as several important clauses in the Constitution, embracing *white* franchise rights, are entrenched behind the Imperial veto. Why, then, should not the civilised natives' and coloured peoples' franchise rights, including the right to represent their fellows in Parliament, be so protected? Those who make this objection can hardly have realised the full meaning of the word "Imperial" either in its ancient or modern sense. Personally, I dislike the word, but one must recognise the thing for which it stands. The Imperial Government spends hundreds of thousands of pounds annually in South Africa, and if native troubles occur it may be called

upon to spend millions. Again, self-government surely applies only to those who are granted the rights of self-government. But by this unjust proviso in the Draft Constitution the coloured people and civilised natives are denied these full citizen rights. To whom, then, must they appeal if not to the Imperial Government?

I may say, in conclusion, that no new or extended franchise rights are being asked for—only the protection of existing legal rights—the right of all civilised men, of whatever race or colour, to full citizenship, including, of course, the right to represent their fellow-citizens in Parliament. It is therefore with full confidence that I appeal to the readers of the *INQUIRER* to assist those of us who are acting in this matter.

Cape Town,

R. BALMFORTH.

May 16, 1909.

BOOKS AND REVIEWS.

MANSFIELD COLLEGE ESSAYS.*

By THE REV. PRINCIPAL CARPENTER.

It was a graceful act for some of those who had been associated with Dr. Fairbairn as students or teachers to present to the veteran theologian, on the attainment of his seventieth birthday in November last, a volume of essays typical of the scholarship which has so honourably distinguished Mansfield College. For nearly three and twenty years did the late Principal preside over its work. He made a modest entry into Oxford with two students; but their number quickly grew, and since the opening of the beautiful College buildings in 1889, its place in Oxford life has been well assured. Treatise after treatise flowed from the Principal's pen, while the care of the churches and great national interests of education and politics constantly engaged his attention. He called to his side some of the ablest of the men whom he had trained; their pupils again and again carried off the prizes which had been formerly regarded as the special distinctions of Anglican culture; and the reproach of Nonconformity was wiped out. Theology, philosophy, and the whole history of religion were always within the Principal's view, and his organisation of the college studies covered a much wider field than was included in the Biblical and dogmatic limits of the official definitions of the University.

This larger range is reflected in the varied contents of this volume. The eighteen contributors have not written on the basis of any definite scheme; they have naturally followed the lines of their own studies. But there is a spontaneous harmony arising from a common point of view and the frank adoption of modern critical methods. Concerned with some of the fundamental conceptions of evangelical Christianity,* some of the writers devote themselves to the exposition and defence of particular doctrines or forms of religious thought and life. Nor can there be any better specimens of the new Apologetic in breadth of outlook and in general

tone and temper than some of the pleas that are here presented. Other essays are of a more technical kind, such as Dr. Gray's, on "English Versions and the Text of the Old Testament," or Professor Robinson's, on "Hebrew Psychology in Relation to Pauline Anthropology," or the very able survey by Professor Souter of the movement in Textual Criticism of the Gospels since the days of Westcott and Hort. Yet a third group deals with the philosophy of religion, with the conceptions of the world or of personality. Christian history is represented by Dr. Bartlett's essay on the Eucharist in the Early Church (which some readers may like to compare with the recently published study by the lamented Jean Réville), and the delightful picture of "Calvin in his Letters," which proves that Mr. Sylvester Horne does not allow his heavy labours at the Whitfield Tabernacle to thrust his literary accomplishments off the field of life. Mr. Lenwood brings his Eastern experiences to bear on the problems of an Indian Christianity, and Mr. Thatcher translates from an Arabic manual of the thirteenth century an exceedingly interesting summary of the "Forty Traditions" of Islam, which constitutes, in his judgment, a fair representation of Mohammedanism as a religion of everyday life. And to return to England and our own generation, we must not omit to mention that Mr. Selbie, who has since exchanged the pastorate of his Cambridge Church for the Principal's chair, provides an illuminating exposition of "The Religious Principle of Congregationalism." He ranges himself with the "high doctrine" of the late Dr. Dale. But the reader is conscious of notes in the great harmony which were less distinctly heard, if they were heard at all, a generation ago. Science, history, and criticism, as well as theology, are brought into the ways in which God fulfils Himself; and the writer looks for "the establishment of a Christian unity that shall be one of life and sentiment, and that shall be a deeper thing than uniformity of organisation or creed."

The significance of this broader attitude is well illustrated in an interesting essay by Professor Andrews on the New Testament Doctrine of the Atonement. The subject is approached through a sketch of six different types, Pauline, Johannine, Petrine, Apocalyptic, and so forth. The old conception of the inspired unity of Christian truth is thus frankly abandoned, and the writer then proceeds to examine the background of Jewish thought behind them all. The result is highly interesting; a number of Jewish elements are recognised in the interpretation of the doctrine, and this naturally begets the question, "Are they valid for modern thought or not?" With the author's dictum that "to trace the origin of an idea is not to appraise its value" all serious students must at once concur. He proposes, however, to get round the difficulty by starting from what he calls "the simple fact" that "Christ died for our sins," and leaving each age to work out its philosophy independently, untrammelled by the explanations of the past. But the historical method may be pushed a little further, and the "simple fact" is then itself seen to be already an interpretation. The event was that Christ

* "Mansfield College Essays." (London: Hodder & Stoughton. Pp. xii-386. 12s. net.)

died. That he "died for our sins according to the Scriptures" is a primitive explanation, already itself dependent on a method of exegesis which modern study no longer adopts, which, in its turn, generated—within New Testament limits—half a dozen more. If six explanations may be rejected, why not a seventh? A similar distinction may surely be urged in another field. Principal Garvie, for example, rests the ultimate certainty of Christian faith on a vivid consciousness of the presence and power of Christ. Doubtless there are seasons when the human spirit is brought into intense and direct relations with the divine. But at the risk of incurring the charges of impertinence mockery, and even blasphemy (page 180), the student of religious psychology must needs ask by what marks this experience is recognised as produced by Jesus rather than by the Infinite Source of all heavenly gifts and grace. The devout Catholic recognises a kindred object in the communion of the Eucharist which the Evangelical believes to be founded on illusion. How can a historical person be identified now in the realm of Spirit as distinct from the Author of our being, and why should such accusations be flung at those who do not deny the high realities of forgiveness and peace, but only ascribe the power which effectuates them to the Father to Whom Jesus taught his followers to pray?

The essayists are but a small number out of the active and able men whom Mansfield College has sent forth into the ministry. As the Principal Emeritus recalls their names and follows their work from the tranquility of his retirement, he will have confidence in the future of his cause. He has himself witnessed nothing short of a revolution in the methods and aims of theological study, and in the college which he has administered so ably he has been its leader and guide. Long may he enjoy the love and veneration which have prompted the production of this volume.

WILL THE CHURCH LEARN?*

By W. WHITAKER, B.A.

THIS is the question that springs to all our lips as we lay down the book of noble sermons by Mr. Peile, *Ecclesia Discens*. If its weighty message is refused or resented, it will not be through any lack of moderation and restraint in the manner of its presentation. A gentle complaint might even be urged (if complaint of any sort would not seem ungracious against writing of such perfect literary style and fine religious feeling) that partisans, who are not desirous of being taught, might read some of the main passages of the book and never know that their follies are being chastised. But for all who are not fanatically rooted in conservatism, for all who feel that we are in "Peril of Change," or in "Hope of Change" (titles, both, of sermons) there can be no question of the forceful import of Mr. Peile's appeal. "I believe the hope of the future is with Christianity. I will dare to say with the Church of England, if it does not make

the great Refusal, and so orders itself as to convince men that it is seeking first no tithes of mint and anise and cummin; but the weightier matters of the Law—Justice, Mercy, and Truth." And in his natural love of his own Church, Mr. Peile does not, as Anglicans have been accustomed, ignore the existence of other Churches. "The Church of England has long ceased to be, if it ever was since the Reformation, in any but a formal and official sense, the National Church; and, if we wish to escape ridicule, we must avoid introducing into controversy, arguments founded on what the name should imply." His problem goes deeper than denominationalism: "it is not the Church of England only that is on its trial," it is the Christianity of the nation as a whole. As to the Nonconformists, "we must remember that it was through our coldness and intolerance that they went out from us at the first."

The momentous changes Mr. Peile has in view are in two directions—Modernism in belief, and Social Reconstruction. As to the first, he wants his Church to face facts, accept modern New Testament scholarship, close its broken ranks and cease from wrangling over ceremonies, and generally address itself to the crying needs of earnest souls, who would believe if they could, but are kept back by intellectual difficulties. And this cannot be done "by a Chinese conservatism, an obstinate adherence to every letter of formulas which bear the stamp of an age which is not our age. . . . It is idle to appeal to fourth century, or twelfth century, or sixteenth century formulas as final." This is splendid, and perhaps on another occasion, Mr. Peile will himself attempt the task of re-formulating the Faith. He does not even barely indicate in these sermons what his re-formulation would be, and when he touches questions of positive doctrine he speaks in language which is scarcely distinguishable from that used by opponents of Modernism. In thus throwing us back for our foundation upon "the Historical and Personal Christ, God the Son Incarnate as Jesus of Nazareth," he seems to take away whatever enfranchisement he had conferred upon our faith by his approval of Modernism. No doubt this is what is called balance; but balance is more characteristic of "the wise Gamaliel" than of Paul or John.

More helpful, upon the whole, is the treatment of coming social change, and the attitude it demands from the learning Church. Here at least we have no mere negative position, but positive principles to guide us. "Our own Church still bears much of the outward form of the feudal system, and has not parted by any means with the last remnant of the feudal spirit; and even the Free Churches have hardly kept abreast of the march of social democracy. . . . the working classes tend to withdraw from all forms of institutional Christianity."

That is the situation, and it is to be met by the persistent and cautious application of that view of social rights and wrongs which the socialistic analysis of the situation enforces. It is on the analytical rather than on the constructive side that Mr. Peile is in sympathy with Socialism. His view of the origin of our

economic and industrial evils coincides with that of Socialism, emphasising the disasters wrought by unregulated monopoly and competition alike, and the abandonment of all truly social relationships as a result of *laissez faire* theories. But for the amelioration of industrial conditions he looks rather to the twofold efforts of legislation and individual moral effort than to any far-reaching scheme. This is in keeping with the English, or Fabian, type of Socialism rather than with that of Germany. He quotes with strong approval Mr. Bernard Shaw's interpretation of Alberic and of the Rhine gold. Writing about Socialism and Marriage, he acknowledges the "patient reasoning" and high moral purpose which are found in the speculations of such writers as Mr. H. G. Wells. Mr. Peile's remark upon the "Strong Man" theory is worthy of a permanent place among our maxims. "It is not a fruitful spirit—a generation which goes seeking strong men to worship is not likely to produce them." Some of the weightiest and most discriminating words that have been said upon the subject of religious education are contained in the two re-printed articles, entitled *Religio Pueri*. And beneath and beyond all the subjects treated and the opinions expressed on them is the vital, moving, irresistible religion of the book. Truly that is a great Church which can produce such teachers. Does it know who are its best men?

PUBLICATIONS RECEIVED.

From MESSRS. A. & C. BLACK:—"The Message of the Son of Man." Edwin A. Abbott. 4s. 6d.

MESSRS. BLACKWOOD:—"Essays on the Bible." Rev. A. W. Moberie, M.A. Edited by Mrs. Moberie. 3s. 6d.

THE CAMBRIDGE UNIVERSITY PRESS:—"The Foundations of the Origin of Species." Charles Darwin. Edited by F. Darwin. 7s. 6d. "Darwin as Geologist." Rede Lecture by Sir Archibald Geikie. 2s. "Ecclesiasticus in Greek." J. H. A. Hart, M.A. 10s.

MR. PHILIP GREEN:—"The Jewish Religion in the Time of Jesus." Dr. G. Hollmann. 2s.

MESSRS. KEGAN PAUL:—"Francia's Masterpiece." Montgomery Carmichael. 5s.

MESSRS. LONGMANS, GREEN & Co.:—"Comparative Religion." W. St. Clair Tisdall, D.D. 1s.

MR. T. FISHER UNWIN:—"Robert Greene." Thomas H. Dickinson. Cloth, 2s. 6d.; leather, 3s. 6d.

"Women's Work and Wages." E. Cadbury, M. C. Matheson and G. Shann. 1s.

MESSRS. WILLIAMS & NORGATE:—"The Gospel of Rightness." C. E. Woods. 5s.

LIBRAIRIE GEORG & CIE, GENEVE:—"Le Culte des Saints Musulmans dans l'Afrique du Nord." Edouard Montet.

Nineteenth Century, Contemporary, Hibbe Journal, Cornhill, Young Days, Sunday School Quarterly.

MEMORIAL NOTICES.

MRS. CHARLES THOMAS.

THE members of the Oakfield-road congregation at Clifton, and a wide circle of friends in Bristol and in our Western district, have experienced no common loss through the regretted decease of the late Mrs. Charles Thomas, who, after a brief illness, passed tranquilly to her rest on June 21 last.

She came of a worthy Western lineage, being the daughter of William and Mary Browne, who, although residing at the

* "Ecclesia Discens: The Church's Lesson from the Age." By the Rev. J. H. F. Peile, M.A. (Longmans, Green & Co. 5s. net.)

time of her birth in Bristol, returned about the period of the completion of their daughter's education to their old family home at Bridgwater.

It is a matter of nothing less than national interest to remember that it was none other than her own uncle, Captain George Browne, who was serving on board the *Victory* under Nelson, at Trafalgar, and who, acting temporarily as Flag Lieutenant in place of Lieutenant Pascoe, ran up the famous signal with which Lord Nelson encouraged his officers and men.

Good influences passed into her life while at school in Great George-street, Bristol, under the careful direction of Mrs. Carpenter, with the late Miss Mary Carpenter and her devoted sister, Anna, not only as her teachers, but as her beloved and life-long friends. Miss Anna Carpenter became the wife of the late Mr. Herbert Thomas, to whose brother, Mr. Charles Thomas, Lucy Browne was happily united in marriage in the year 1850. From their home in Charlotte-street they removed to Pitch and Pay, at Stoke Bishop, and there amid the lovely surroundings of the country they have lived a life of long and of unshadowed happiness, with their children about them, and blessed in the sunlight of a true and perfect union, with "honour, love, obedience, troops of friends, and that which should accompany old age."

But no happiness long and deep even as this could dim the vision of duty. No cause enlisted her womanly sympathy and her untiring advocacy more unreservedly or more convincingly than that with which is indelibly associated the name of Josephine Butler. She strove, she pleaded, she gave generously of her substance for what she held to make for moral purity, and the uplifting of men and women.

To her effective and most generous support the members of the Church at Oakfield-road can but acknowledge their grateful indebtedness. Watching, as she did, over the inception of this centre of religious life, her loving interest in it was sustained to the very last.

The funeral took place on June 24, at the new cemetery at Canford, the Burial Service being read by the Rev. A. N. Blatchford.

MEETINGS AND SOCIETIES.

MANCHESTER COLLEGE, OXFORD.

CLOSE OF THE SESSION.

It was not gala weather in Oxford on Thursday and Friday of last week, and the closing proceedings at the College were shorn, in consequence, of much of the festive brightness which has marked them on some previous occasions. The traditional public examination has been wisely curtailed, for it must be necessarily of a rather technical character with a limited appeal, and when nothing depends upon the result, it becomes a stage performance, with, perhaps, a slight touch of unreality. To the general public, whose chief interest in the College is as a place of training for the ministry, the most attractive feature is the sermons by the

senior men, for here is something with a personal note and some indication of the kind of minister the student is likely to be when he occupies a pulpit of his own. It is the custom for the sermons to be delivered, not in the lecture room, but in the beautiful chapel, with some simple accompaniment of worship. Nothing can quite deprive them of the character of College exercises, listened to with critical ears, but it helps to place them amid appropriate religious surroundings and to give some suggestion of real preaching. This year there were three sermons, in almost too rapid succession, by Mr. T. M. Falconer, B.Litt., Mr. B. Lister, M.A., and the senior student, Mr. R. V. Holt, B.A. They were all marked by simple religious earnestness with a pleasant absence of rhetorical cleverness or any false straining after effect; but there was a little too much of the minor key, a certain want of the buoyancy and hopefulness natural to those who are about to receive their commission as heralds of the kingdom. This, however, is a fault of emphasis, which is natural to the seclusion of University life and will be quickly cured by contact with the strong spiritual forces of the world.

On Thursday evening a pleasant soirée was held in the College Library, and during the evening, in place of the usual Visitor's Address, the Rev. H. E. Dowson, chairman of the Committee, made a speech bright with the enthusiasm which never grows old, with special reference to the twenty years which have passed since the removal to Oxford, and what has been accomplished in that time. He pleaded for recruits for the ministry, and more adequate financial support, in the confidence of his own faith in the glorious principles and opportunities of the College.

The annual Trustees' Meeting was held on Friday afternoon. The attendance was not so large as usual. In the absence of the President, the Right Hon. William Kenrick, the chair was taken by the Rev. Dr. Drummond, amid applause, which showed how cordially his long and distinguished services to the College are remembered. Among others present we noticed Mrs. Carpenter, Mrs. Dowson, Mrs. Odgers, Mrs. Jacks, the members of the College staff, Rev. V. D. Davis, H. Gow, W. G. Tarrant, T. Lloyd Jones, P. H. Wicksteed, C. Hargrave, P. M. Higginson, W. H. Drummond, Messrs. John Dendy, A. H. Worthington, Grosvenor Talbot, H. P. Greg, E. W. Marshall, and others. The usual routine business was transacted. Lord Airedale was appointed President in succession to the Right Hon. William Kenrick; the treasurer and secretaries and committee were reappointed, with the addition of the name of Mr. T. A. Colfox, of Bridport, to the Committee. Mr. Wicksteed in commenting on the report, spoke of the unsolicited tributes which had reached him from many quarters to the fresh and stimulating character of the work done by the College at the University Extension meetings. Mr. John Dendy spoke with serious emphasis of the need of bringing the life and interests of the College into closer touch with the Churches. Mr. W. H. Drummond followed in the same strain, and pointed out that a theological school, for its own health

and vitality, must be in intimate contact with the worship and Christian experience of the Church. He also made a suggestion, which was received favourably that in future Visitors should be appointed, only for three years. Principal Carpenter, in his annual statement, spoke of the rapidity with which changes in a liberal direction are taking place within the University itself. He paid a warm tribute to Dr. Fairbairn on his retirement, and the work which he had accomplished extending far beyond the walls of Mansfield. His distinguished contributions to theology, his influence in securing the inclusion of Comparative Religion in the Honour School of Theology, his admirable administrative gifts, and his grasp of public business have given Nonconformity a place in the University which it could not have had without him. Special reference was also made to the Congress of the History of Religions, the rise of the anthropological school and its growing importance in University studies, the proposal of Lord Curzon to abolish theological subscription for the divinity degrees and the divinity chairs, and, finally, to the ample and almost unique provision which is made by Manchester College for sociological study, and the need of definite training for social service. At the close of the meeting, the students were addressed in a few simple and spiritual words by Dr. Drummond, and received their certificates and prizes.

The Valedictory Service, which has long been the closing feature of the Manchester College session, was held in the Chapel on Friday evening. Mr. Jacks spoke a few words of personal farewell on behalf of the staff to the students who were leaving. There are few things better in life, he said, than to possess the feeling that those for whom you have done your best are trying to do their best. His advice to them was to be hard on themselves, and to beware of the dangers of too much speech. Religion suffers from nothing more than being too much talked about by irresponsible or merely eloquent persons. But the world of our day has set its face against all forms of religion which express themselves merely in speech. The great religious task of our age is to find some fuller, nobler, and more complete vehicle of expression than words.

The welcome into the ministry by the Rev. F. K. Freeston, of Essex Church, was, in every way, characteristic both in its message and its manner of delivery. "I welcome you to a ministry," he said in ringing tones, "of splendid opportunity and peculiar joy." The world has need of the Church of God, and of the ministry as a means of grace. But the Church must be a democratic union of men on the basis of their common worship. It is this ideal which dowers the ministry with its beauty and its opportunity in this day. The real call to the minister is to embark upon a divine adventure. He must have the zest of the discoverer and the courage of the pioneer; but he has to find all this in a specific round of duties within the limitations of a single congregation. Mr. Freeston concluded a stimulating address with a plea for humour as an essential part of the sympathy which enters into the secret springs of character. The

deadly sins are not more heinous than the deadly virtues of some ministers. "Serve God and be merry," was the motto of Sir Thomas More, and there could hardly be a better for the Christian minister.

Of the students who have finished their course this term, Mr. Falconer, B.Litt., has accepted a call to Dudley, Mr. B. Lister, M.A., goes as assistant to the Rev. J. H. Wetherall, M.A., at Bolton, and Mr. R. V. Holt, B.A., who has had such a brilliant career at Oxford, goes to Marburg for a further period of study.

UNITARIAN HOME MISSIONARY COLLEGE.

MANCHESTER gave a smiling welcome to the alumni of the College as they came trooping in this week for the closing offices. In the old dingy quarters in Albert-square the weather did not matter, but in its new sylvan setting at Summer-ville the College, with its beautiful grounds, is now a great attraction on a fine day. With ninety congregations within a radius of thirty miles the College has a great constituency to draw upon, and the gatherings this year have, in consequence, been large and cheerful. Past students were present from all parts of England, Ireland, and Wales. Distinguished veterans of her earlier years, like the Rev. J. C. Street, greeted the equally distinguished younger sons of the common mother—Dr. Thackray, Rev. H. J. Rossington, M.A., B.D., Rev. H. McLachlan, M.A., B.D., Rev. W. L. Schroeder, M.A. There was a full attendance of officers and friends to welcome the homecomers, Principal Gordon, Rev. J. E. Manning, M.A. (Tutor), Col. J. Pilcher, V.D., J.P. (President), Mr. E. Talbot, M.A., and Rev. E. L. H. Thomas, B.A. (Secretaries), Revs. T. P. Spedding and C. Peach (Jubilee Secretaries), Rev. A. W. Fox, M.A. (Gaskell examiner), being present. Alumni of the sister college at Oxford were also present in large numbers, including Rev. R. T. Herford, B.A., Rev. E. N. Cross, M.A., and others, while both colleges were represented and united in Dr. J. E. Odgers. The official visitors were Dr. Mellone and Prof. Moore, the latter himself an old student of the college. This year it fell to the latter to deliver the Visitors' address, and the libraries were crowded when he rose to do so. His congratulations were hearty and unstinted. Their work, he told the students, had not lacked in range or variety, and in both quantity and quality it had been most excellent. All the answers had shown a high standard and real personal interest. From congratulations he passed to counsel, delivering an excellent address on the non-theological branches of study useful for the ministerial equipment. Principal Gordon gave a cheerful review of the session. There had been thirteen regular students and one unattached. He had no complaint of non-work or bad work on the part of any. Two students had taken further steps in their B.D. degree, Mr. W. Short having passed in Ecclesiastical History and Mr. E. Morgan in Comparative Religion. The Sharp prizes were awarded to Mr. W. Short and Mr. J.

Davis, the Bibby Greek Prize to Mr. J. Davis, and the Rawson Essay Prize to Mr. W. Short. Certificates were presented to Mr. W. Short, B.A., who had completed a course of six years, and was settling at Stalybridge; Mr. W. T. Davis, who had been five years at the College and was now settling at Wakefield; Mr. J. S. Burgess, who had spent two years at the College, subsequent to matriculation, and a period in another institution, and who was settling at Flowery Field. A special Certificate was also presented to the Rev. W. T. Bushrod, who had attended classes during three years. The Valedictory Service followed at Cross-street Chapel, where there was a very large congregation. The Rev. J. M. Lloyd Thomas conducted the service, and the choir of the Longsight church led the singing. After a devotional service of great tenderness and beauty, Mr. Thomas proceeded to set before the young ministers a high ideal of our Free Ministry, in contrast to the "Court Minstrel" theory. The minister must be the servant of Christ and steward of God, not the private chaplain of a select group of hearers. The laymen might pay the piper, they must never call the tune. For that the minister must turn to his own inner heart and spirit. This freedom the laymen themselves would be the first to guard and protect, while the minister would respect the conditions within which the experiment of a paid but free ministry was possible. The sermon glowed with spiritual passion and moved all the hearers deeply. No more inspiring word could have been spoken to young Christian knights just buckling on their armour.

The garden party of the following day was a delightful function. The lawns presented a fine variety of colour as groups formed and dissolved, in which Academic robes and ladies' bright dresses showed up against the great banks of beautiful foliage. The Chetham's Hospitallers band discoursed pleasant music, and the reputed gloom of Manchester seemed far away.

SUMMER SCHOOL OF THEOLOGY, OXFORD, 1909

It has been arranged to hold a Summer School of Theology in Oxford in the month of September, 1909. The object of the meeting is that men and women who are interested in the religious problems of the present time may have an opportunity of hearing and meeting with some of those scholars who have made special studies in their own departments of theological work. The lecturers are of various churches and schools of thought.

Among the supporters of the school are, in addition to the lecturers, Sir J. A. H. Murray, Sir J. Rhys, the Rev. Professors T. K. Cheyne, D. S. Margoliouth, W. Sanday, Revs. J. V. Bartlett, C. F. Burney, J. Drummond, Professors A. V. Dicey, C. H. Firth, A. A. Macdonell, E. B. Tylor and others. An executive committee has been formed, with the Rev. Dr. J. Estlin Carpenter, Principal of Manchester College, Oxford, as chairman, and the Revs. A. J. Carlyle, of University College, and G. W. Thatcher, of Mansfield College, as secretaries.

The following arrangements have been made:—

Philosophy of Religion.

Count Goblet d'Alviella (Brussels), "The Use of the Comparative Method in the History of Religion," and "Rudimentary Religion, or Pre-Animism, Animism and Post-Animism."

Rev. Dr. H. Rashdall (New Coll.), "Some Questions of Christian Ethics."

Rev. P. H. Wicksteed, "The Fundamental Religious Ideas of the Scholastic Philosophy."

Mr. R. R. Marett (Exeter Coll.), "Origin and Validity in Religion."

Rev. G. Tyrrell, "The Revelational Value of Religious Experience."

Mr. C. C. J. Webb (Magdalen Coll.), "Revelation and Reason; Grace and Nature; God and Man."

Rev. A. L. Lilley, "Modernism."

Old Testament.

Rev. Professor S. R. Driver, "The Method of Studying the Psalter, with special application to some of the Messianic Psalms."

Rev. Dr. G. B. Gray (Mansfield Coll.), "The Eschatology of the Book of Isaiah."

Rev. G. H. Box (St. John's Coll.), "Judaism in the Time of Christ."

New Testament.

Rev. Professor K. Lake (Leyden), "The Present State of the Textual Criticism of the New Testament."

Dr. A. S. Hunt (Queen's Coll.), "The Papyri and the New Testament."

Professor E. von Dobschütz (Strassburg), "The Eschatology of the Gospels."

Rev. Dr. R. H. Charles (Exeter Coll.), "The Interpretation of the Apocalypse."

The Early Church.

Rev. A. J. Carlyle, "The Social Conceptions of the New Testament and the Early Church."

Professor Lake, "Problems of the Early Roman Church between 100 and 140 A.D."

Rev. Dr. J. E. Odgers (Manchester Coll.), "Archæology and Art in the Early Church," with lantern illustrations.

The Relation of Christianity to other Religions.

Rev. Dr. J. E. Carpenter, "Buddhist Parallels to Christianity."

Rev. Professor J. Hope Moulton (Manchester), "Comparative Religion as a Help to Religious Synthesis."

A class for the study of the Greek Text of Ephesians will be conducted by Dr. A. Souter, of Mansfield College, and another on the Elements of the Textual Criticism of the Greek Testament by Rev. Dr. Odgers.

The school will be opened on the evening of Monday, September 13, with an inaugural lecture by Professor Percy Gardner, and will be closed on Friday, September 24.

The fee for the complete course, which embraces about fifty lectures, is £1, the smallness of the fee being made possible by a generous guarantee of the Hibbert Trustees.

Application for tickets should be made as early as possible to one of the secretaries (Rev. A. J. Carlyle, University College, Oxford, and Rev. G. W. Thatcher, Mansfield College, Oxford), from whom lists of available lodgings with terms and plan of Oxford (price 6d.) can be obtained.

MEETING OF THE ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIAN AND OTHER FREE CHRISTIANS.

The Non-subscribing Churches in Ireland, all of which are embraced in this Association, came into existence as a separate group of religious communities out of an embittered controversy in which the forces of bigotry and reaction gained a victory which may prove in the end to have been too dearly won. The Principles held in common by the non-subscribing Churches, as stated at the formation of the Association, were these: The right of private judgment, guided by a reverent and intelligent interpretation of Scripture, and this again guided by a reverent and intelligent interpretation of the life and teaching of Christ. The Churches have suffered in the past from violent controversies concerning matters of business administration and even of doctrine. But for many years they have maintained their work along lines devoid of sensation but not devoid of a distinct religious value and influence of their own. The Association is a deliberative, not an executive body, and hitherto has had no ecclesiastical functions. Part of its work necessarily is somewhat of a routine character, but it is of extreme importance. The proceedings of the recent annual meetings show a record of quiet work, which has not been without its effect. But the outstanding feature of the Association's work during the last three years has been the working out of a scheme by which the congregations on the roll of the Association may be united into one Church, so that the community of feeling and conviction which exists may find fuller expression, and above all that the crying need for greater religious efficiency may be met. The report of the Committee in charge of the scheme was presented and adopted at the recent annual meeting, held in the First Presbyterian Church, Belfast, on June 16. It dealt with two of the three main constituents of such a scheme: (1) A statement of religious principles on the basis of which the congregations agree to unite; (2) Rules of Procedure for the Government of the United Church. In these two departments the Committee's work has been brought to a successful issue; a resolution by the Association, in the name of the constituent congregations, adopting the scheme as the constitution of their united Church, was unanimously carried. The Committee was reappointed to take in hand the third main element in the scheme, namely, the formation of a common sustentation fund, along with other outstanding matters of importance. The spirit of individualism has taken a strong hold on Irish non-subscribing Presbyterians; but it is hoped that by the movement to which we have referred the elements of good in that spirit may be preserved, while at the same time effective restraint is put upon the reckless and extravagant developments to which it has led in other quarters, and its purely destructive effects may be prevented. In any case, the significant and important fact remains that the *dissecta membra* of Liberal Christianity in Ireland have agreed to come together in corporate union, and, true to their historical genius and tradition, will be known henceforth as the "Non-subscribing Presbyterian Church in Ireland."

WINIFRED HOUSE.

DEDICATION OF THE "AUNT AMY" COT.

The "Aunt Amy" Cot, for which the sum of £1,000 has recently been subscribed by various relatives and friends, schools, and societies, was formally dedicated on Saturday last by Mrs. W. M. Blyth in the presence of a very considerable gathering of those who bear very pleasant recollections of the work and spirit of the late Miss Marian Pritchard. Mr. Ion Pritchard, who presided, said the sum of £1,000 had been invested in the names of four trustees, and the income would go to the maintenance of the cot. Mr. W. M.

Blyth having spoken, Mrs. Blyth delivered the following address:—"I feel it a great honour to be asked to say the few, simple words which alone are necessary on this day, when we are met together to commemorate in a special way, the work in this home of our dear friend, Marian Pritchard. Had it been desirable to speak at any length of the noble and useful life which touched at so many points and in so many ways, the lives of others, I should have been quite unequal to such an occasion, but at this almost family gathering we only want to think of the leader, the friend and the fellow-worker who taught us what a home for invalid children could and should be, and who has left us an ideal which must be followed while Winifred House continues, if it is to remain what it has been and is. As we stand here to-day we not only remember with joy and thanksgiving what our friend's life and work was and is, and will be to us, but also what it was and is and will be to those who have worked here, as well as to those hundreds of children who have been inmates of this Home during the past eighteen years, and who had a longer or shorter experience of the dear "Aunt Amy," whose name afterwards always stood for love and joy and brightness to them. I suppose that one of the best ways of trying to estimate a life is to consider how far it has enriched the lives of others, and we, here to-day, know how impossible it would be to measure the influence of her 'whose powers,' like those of the Happy Warrior, 'Shed round her in the common strife, And mild concerns of ordinary life, A constant influence, a peculiar grace!' which no one who knew her could fail to feel. The love, the wisdom, the wonderful activity of mind and body, the brightness, the courage which we all remember so well, are a permanent possession, and, it may be, that we see and feel them now even more than in the years past, inasmuch as we look now on the completed life and work as far as we know it instead of at that portion of it with which we came into contact from time to time. There is a very real sense in which we touch our loved ones more closely when the veil of the flesh is removed and the spirit, no longer affected by the changes and chances of this mortal life, becomes an abiding and increasing influence (of which nothing can deprive us), always helping and guiding and cheering those fellow travellers who shared both efforts and hopes and ideals. We dedicate this cot to the dear memory of Marian Pritchard, with deep thankfulness for all the glad and loving service of which we think to-day, and in the earnest hopes that Winifred Home may never lack those who will carry on its work in the spirit of her who made it what it is." The tablet over the head of the cot bore the inscription:—"MARIAN PRITCHARD (AUNT AMY) MEMORIAL COT, 1908." The proceedings were dignified and in every way befitting the solemn occasion, and the gathering dispersed feeling that the work to which Miss Pritchard gave so much thought and attention would still be carried on, and be a blessing to many an unfortunate child who was in need of the trained care which could not be provided at home. The tablet is the work of Miss Preece, of Leominster, whose token of loving affection and regard is exceedingly well done.

PRIESTLEY MEMORIAL AT NANTWICH.

UNVEILING OF A TABLET.

LETTER FROM SIR OLIVER LODGE.

On Monday, 28th ult., a memorial tablet to Dr. Joseph Priestley was unveiled at the Unitarian Chapel at Nantwich, where he was minister from 1758 to 1761. There was a fairly large gathering to witness the ceremony, which was of an interesting character.

Mr. Albert Nicholson, of Manchester, presided, and he was supported by the Rev. H. Enfield Dowson, B.A. (president of the National Conference), the Rev. B. A. Weatherall, Mr. J. S. Harding, and others.

Mr. Weatherall said that it had been their hope to have had Sir Oliver Lodge to unveil the memorial tablet to Joseph Priestley. In reply to their invitation to give them an address on "Priestley as Scientist" and to unveil the tablet, Sir Oliver Lodge sent a most sympathetic letter. He wrote: "I quite recognise the

appropriateness of my being present in connection with your Priestley celebration and giving a short address. The difficulty is we are just expecting a Royal visit, and the amount of preparation is very considerable. I am therefore very chary to make any fixed engagements for the end of this month. Had the circumstances been easier I should have been glad to do honour to a man whose memory we all respect." Letters of apology were also read from Mr. John Harrison, the President of the British and Foreign Unitarian Association, and from Mr. A. H. Worthington, one of the trustees of the chapel, and the Rt. Hon. Sir John Brunner, Bart., M.P.

The Chairman said he came there quite unprepared for the honour of presiding over the gathering. It was a most important thing in these days, when they saw such retrogression in the education of this country, that the facts of some of the great conflicts their ancestors went through a hundred years ago, or even eighty years ago, should be brought before the present generation. He hailed with satisfaction that that congregation were having at last a memorial to such a man as Priestley.

The Rev. W. A. Weatherall, in the course of his address, said: To-day we meet to do honour to the memory of Joseph Priestley. One hundred and fifty years ago he was the minister of this chapel. At that time he was a young man, poor and unknown, but his work in the later years has caused his name to be written large in the scroll of famous men. And they in Nantwich felt a worthy pride in the association—brief though it was—of Joseph Priestley with their chapel. True, he had not won his fame when he made Nantwich his home, but it was here that he was enabled for the first time to make a small beginning in experimental science, and so set his feet in the path which was to lead to his later discoveries. Professor Huxley said of him: "Few men ever had so many irons in the fire, and although he did perhaps burn his fingers now and then, few men who had so many irons in the fire ever burnt them less." Their purpose to-day was to do honour to Priestley, the fearless defender of rational freedom in thought and action, to Priestley the philosophic thinker, to that Priestley who held a foremost place among "the swift runners who hand on the lamp of life."

The Rev. H. E. Dowson then unveiled the tablet, which had been presented to the congregation by Miss Emily Sharpe, of London. The inscription is as follows:—

In remembrance.

Joseph Priestley, LL.D.

Born 1733—Died 1804.

Minister of this Chapel, 1758-1761.

His name is honoured as the Discoverer of Oxygen.

We revere his memory as a Pioneer of our Faith.

Tea was served by the ladies of the congregation in the schoolroom, and at seven o'clock a memorial service was held in the chapel. Rev. H. Fisher Short conducted the first portion, and the Rev. H. Enfield Dowson, B.A., then preached from Acts xvii. 27—"If haply they might feel after him and find him," and indicated the gradual stages of progress in the mind of Priestley in his search for truth and his search for God.

THE UNITARIAN VAN MISSION.

UNFORTUNATE WEATHER.

It is easy to blame the weather for comparatively small meetings, but the fact remains that the conditions arising from this cause have seriously interfered with the work, not only of the week, but of the whole month. One missionary reports an attendance of 450 one evening, but a night or so afterwards his figures were down to 170, and his journal states that the van was taken in front of the sheds in the market place so that the people could shelter from the heavy rain. Elsewhere the van had to be left, and the meeting held at a street corner, where, despite the continuous rain, the crowd had not to stand in a puddle, as would have been the case on the regular pitch. At a meeting in another district a large proportion of the meeting stood under umbrellas for a couple of hours. A Midlands minister cycling to help a brother missionary was unable to reach his destination, and

another evening the report says that there was practically no one present at the beginning of the meeting owing to the damp underfoot. Last year June was glorious, and week by week tidings were received of great meetings, some of them in the very places where the vans have been during the last few days. One who has attended many meetings this season in each district has addressed only one which was free from rain. Yet J. B., in the *Christian World*, on June 10, writing on Open Air Religion, began his article with the statement that "Nature has been kind to us of late."

But although it is said that the summer will be mainly like its beginning, there are prospects of something better, and meanwhile though we cannot now hope to rival the success of the former year, the record is not bad, the average for the 155 meetings so far held being slightly over 300.

The London van at Rickmansworth found itself in a district which was not greatly responsive to open air work, and Rev. F. Summers had no great audiences. There were hawkers and showmen also upon the ground, but even they did not seem to be successful in drawing crowds. Mr. Summers and Mr. Barnes walked over to Croxley Mill one noon tide and held the first mid-day service this season, with an attendance of about 50. Mr. Summers kindly gave an extra night to the Mission, and conducted the opening meeting at Watford, where there was a promising audience. On the Friday, owing to no one having been found to take the place of the appointed missionary, who was unable to fulfil his engagement (the London van has been singularly unfortunate in this respect), no meeting was held. Saturday was wet, but a fine audience held together, and on Sunday, when four meetings were proceeding simultaneously on the Market Ground, there was every reason to be satisfied with the gathering which devoted its attention to the Mission. It was to be regretted, in view of the visit of the van, that the little congregation which has been holding services in Watford for some time past, should during the previous week have intimated to the Provincial Assembly its intention to dissolve. The missionaries were present at what was expected to be the valedictory service, and were gratified to learn that there is a hope that the meetings may be continued. A personal impression gave the idea that efforts should be made to carry the work on, and that there are a sufficient number interested in the movement to justify the continuance of support. If the known Unitarians in the immediate locality would co-operate there should be the nucleus of a good church in this flourishing town.

The Midland van spent the greater part of the week in Atherstone, where we have one of those old places in the background, which leads the missionary to observe that "They are venerable enough, but modern life goes by them." They seem doomed for the most part, for they seldom get a fair chance of succeeding. . . . Many of them, I believe, could be saved if we only had an organisation to take them in hand." At Atherstone there were encouraging meetings, the attendance one evening reaching 400, and the stay being prolonged in consideration of the attention which the Mission received from intelligent audiences. Rev. G. Pegler was in charge, and both he and the lay missionary remark upon the hospitable kindness of the local Unitarians, both at Atherstone and at Tamworth. In consequence of the extension Rev. A. Thornhill, who succeeded Mr. Pegler, had a couple of days at Atherstone before the van was moved to Nuneaton, where a fine opening meeting took place on the Sunday. The Salvation Army and the Independent Labour Party curtailed their proceedings to enable the van to have its turn. In view of the disappointment in connection with the visit of Rev. W. C. Wendt it is interesting to note that another American minister was at the meeting on Sunday. It transpires that the Rev. Mary Safford on passing through the town saw the van, and remained overnight in order to be present. After the meeting she made herself known, and expressed herself as delighted with the whole proceedings. Only what an opportunity her silence lost to the Mission! Mr. Thornhill preached at Dudley on Sunday morning.

Good work has been done in Wales nearly the whole season with the sale of literature. In some places large quantities have been disposed of, and it is an encouraging sign that liberal

books and pamphlets find a ready market in the districts which are at the present time under the influence of the Mission and the Progressive League. It was intended that a Welsh edition of one of Rev. J. T. Sunderland's large books on the Bible should be prepared, and the local societies entrusted the translation to Rev. J. Hathren Davies. If it is not too late, we believe the better plan would be to issue an abridged edition that could be published at a shilling, or to translate Rev. Joseph Wood's little manual, "The Bible: What it is and is not," which has found a ready sale, and which would be sold at the same price as Rev. Rhondda Williams' "Shall we understand the Bible?" which is selling freely in its Welsh dress. Of Mr. Wood's book we are glad to say that the special issue last season at a cheap rate for van mission purposes has been sold out.

The Welsh meetings at Neath were concluded on Wednesday, and we are glad to say that as a result of Rev. D. G. Rees' work a reading circle is being established with Mr. Albert Sparkes as secretary. The meetings were well attended, though owing to the stormy weather not in such large numbers as last year. Dr. Griffiths joined the van at Gwaencururwen, and considerable interest was again evoked, while on Sunday when the evening was fine there was an attendance similar to those of last season.

The Scotch van after a successful mission at Stenhousemuir was taken to the adjoining colliery village of Carronshore. On Sunday, in addition to the morning service in the Universalist church, Rev. E. T. Russell had meetings with the van and at Falkirk, where he spoke to an audience of a thousand.

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Rickmansworth, June 21 to 23, three (evening) meetings, attendance 160; Watford, June 24 to 27, three meetings, attendance 650.

MIDLANDS.—Atherstone, June 21 to 26, five meetings, attendance 770; Nuneaton, June 27, attendance 400.

WALES.—Neath, June 21 to 23, three meetings, attendance 870; Gwaencururwen, June 24 to 27, four meetings, attendance 615.

SCOTLAND.—Stenhousemuir, June 21 and 22, two meetings, attendance 850; Carronshore, June 23 to 27, five meetings, attendance 1,000; Falkirk, June 27, attendance 1,000.

TOTALS.—June 21 to 27, twenty-seven meetings, attendance 6,315; average 234.

Communications to Rev. Thos. P. Spedding, Clovercroft, Buckingham-road, Heaton Chapel, near Stockport.

UNITARIAN VAN, CARRONSHORE.

I HAD my last meeting with the van at Stenhousemuir on Tuesday, June 22. It was a fairly good meeting, though the weather was damp and threatening. On Wednesday I came to Carronshore. This is a small village inhabited mostly by miners who work in three shifts, from 6 to 2, 2 to 10, 10 to 6, so that it is impossible to get a large meeting of the men, but as Unitarianism has never been preached here before I did not want to pass the place, and I am glad I came. My meetings have not been as large as in some places, but I am confident good work has been done. Saturday was gala day here, and I went to the field and witnessed the children's games, &c. In the evening, after the gala was over, I held my meeting and had more than 100 men present.

On Sunday morning, June 27, I preached to a good congregation at the Universalist Church. I had a meeting for children at Carronshore at 3.30 and one for adults at 4.15. In the evening I was at Falkirk as usual and had an extra large audience for Sunday night, more than 1,000 people were present. The interest in Unitarianism seems to be growing in Falkirk. To-day I take my van to Grangemouth, but to-night I am to be at Camelon to give a special lecture in reply to a minister who has lectured there with the purpose of exposing my fallacies. My first lecture at Grangemouth this year will be given to-morrow, Tuesday.—E. G. RUSSELL.

[The Editor regrets that the "Children's Column" cannot appear this week owing to pressure on our space.]

NEWS OF THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Blackburn.—The second series of Sunday morning lectures given on the Market Square by the Rev. E. W. Sealy, M.A., continue to attract large audiences. The character of the meetings seem to be undergoing a slow and satisfactory change, made apparent by the lesser ebb and flow of listeners, the increasing concentration of attention on the subject-matter of the discourse, and the more frequent acceptance of the concluding invitation for questions bearing on the lecture. Certainly the thanks of Blackburn are due to the Van Mission for having caused Mr. Sealy to give the town a mission all its own. For there is, or surely should be, ample scope in this large community wherein the Catholics alone claim no fewer than 30,000 adherents. So far, the church has given "breath of life" mainly to men and women to whom the prayer "Give us this day our daily bread" is no idle form of words. It thus justifies its existence. The workers of the church dream at times that they are no longer in an "upper room," and that they have a noble hall wherein to labour. But they wake to stern reality and comfort themselves and their minister by the Market Square recollection "that the common people heard him gladly."

Blackpool: Waterloo-road Church.—Upwards of 100 of the members of the Boys and Girls' Lend-a-Hand League, and many members and friends of the church had their annual trip into the country on June 24, and notwithstanding a showery morning a very happy day was spent.

Bournemouth (Resignation).—The Rev. C. C. Coe has resigned the pulpit of the Bournemouth Unitarian Church, of which he has been minister since 1895.

Dover.—On Saturday, June 26, the members of Adrian-street Church took their first summer ramble to St. Radigund's Abbey, where a most enjoyable time was spent. The weather, though threatening, kept fine, and the young folk were able to join in cricket and other games. Thirty-six sat down to tea.

Dudley.—Mr. T. N. Falconer B. Litt., of Manchester College, Oxford, has been inducted as minister in succession to the Rev. A. Thompson. The service on last Saturday was conducted by the Revs. J. Wood and W. H. Lambelle, an impressive address to the congregation being delivered by Principal Carpenter, in which he dealt specially with the new ideals of social duty and the social side of Christian ethics.

Ilford: Presentation to the Rev. T. E. M. Edwards.—There was a crowded attendance at the Ilford Unitarian Christian Church on Sunday evening, when the Rev. T. E. M. Edwards preached his last sermon as minister of the South-Eastern Provincial Assembly, with which the Ilford Church is associated. Mr. Edwards retired through ill-health towards the close of last year, but continued to carry out the duties until the end of June, when his successor, the Rev. W. H. Drummond, B.A., son of Dr. James Drummond, of Oxford, took charge of the province. Mr. Edwards preached a forceful sermon on the words of Agrippa, "Almost thou persuadest me to be a Christian," and Paul's reply. He urged that to be a Christian was to follow Christ, and not necessarily to believe certain doctrines about him. The musical portion of the service was excellently led by the small but well-balanced choir, under the capable direction of Mr. W. Claude Hamilton, the solo in the anthem being finely sung by Mr. R. Norris. At the close of the service the congregation remained by request for a few minutes, and Mr. E. R. Fyson, chairman of the church, said they had come to what might perhaps be described as the parting of the ways, and some of the older members thought the occasion ought not to be passed over without a word. For a long number of years Mr. Edwards had been the minister of the Assembly, and amidst his strenuous work for other churches in the province, he found time, three and a half years ago, to commence a series of religious services at Ilford. Those services were continued, and as a result of them a

church was formed, and their sanctuary was opened last January. Mr. Edwards had not been able to preach for them as often as they wished, but he had all along been at the back of things, and it was entirely through his personal influence that several large donations were obtained from wealthy Unitarians which made the building of that church possible. Although they were now officially parting from Mr. Edwards, they hoped to see him among them in the future as often as he could come; and he assured him that none would receive a more cordial welcome whenever he found himself able to occupy their pulpit. Mr. J. G. Foster, one of the original members, presented Mr. Edwards, in a few appropriate words, with a purse containing a sum of money which had been subscribed by a number of the friends, as a small token of affectionate regard. The Rev. T. E. M. Edwards expressed his thanks for the gift, and spoke of the unity, the enthusiasm, and the cordiality of the members of the Ilford Church. If he had done nothing else in his ministerial career but help to call that church into existence, he should feel that he had not lived entirely in vain. He looked forward to the time, not far distant he thought, when the church would have to be enlarged, and he wished them, individually and as a church, God's richest blessing. The meeting ended with a closing selection by the choir. The Rev. W. H. Drummond, B.A., who now takes charge of the district, was, until recently, minister of All Souls' Church, Belfast. He will preach in Ilford every Sunday evening in July, commencing next Sunday, and also in the morning on July 11.

London: Hampstead.—The Rev. Stopford A. Brooke has preached at Rosslyn-hill Chapel on Sunday evenings in June to large congregations. To his hearers he must often have seemed dowered with the gift of everlasting youth as he spoke with radiant confidence of the eternal things of the Spirit, and called men to praise God for all the beauty and wonder of life. Last Sunday evening a special collection was taken for the "Honor Club for Working Girls." "It is all that remains to me of Bedford Chapel," Mr. Brooke said in a few preface words before the sermon. But if Bedford Chapel has passed, its influence remains as a treasure in many hearts, and these recent Sunday evening have revived its memories, and given to many younger hearers the noble message unimpaired in its freshness and spiritual charm.

London: Little Portland-street Chapel (Special Notice).—The committee wish to draw special attention to the services to be held at Little Portland-street Chapel on Sunday, July 18. They are sure that many besides the members have felt, and still feel, an interest in a chapel round which have gathered so many historic associations. The names of the ministers who have conducted services in it are sufficient to show the influence the chapel has had. The Rev. Edward Taggart, the Rev. John James Tayler, the Rev. Dr. James Martineau, and the Rev. Dr. Sadler, who for a time was evening preacher at the chapel, are gone from amongst us, but the committee are glad to announce that the Rev. P. H. Wicksteed, the Rev. H. Rawlings, and the Rev. H. S. Perris, will unite with the present minister, the Rev. J. Page Hopps, in conducting on July 18 the last two services in the building. It is hoped that many will come on this occasion to join the congregation, and to wish them success in their endeavour to carry the traditions of Little Portland-street Chapel to some new building in a better position.

Manchester: Dob-lane Chapel, Fails-worth.—The annual flower services were held on Sunday last, June 27, and were conducted by the minister, the Rev. J. Morley Mills. The congregations were good, especially in the evening when extra seating accommodation had to be provided. Anthems were creditably sung by the choir morning and evening. The congregational singing was hearty, and altogether the services were most helpful and stimulating.

Manchester: Pendleton Unitarian Free Church.—The Sunday-school anniversary sermons were preached in the above church on Sunday last by the Rev. C. J. Street, M.A., LL.B., of Sheffield. The members and friends of the congregation turned out in large numbers, the evening service in particular being exceedingly well attended, and Mr. Street's homely and helpful discourses were keenly appreciated. The scholars were constant in their attendance at all

services, and they played their part in the day's proceedings most admirably. The finished manner in which they sang their special hymns was very pleasing indeed, and reflected great credit upon their teachers. At the evening service, Miss Bertha Guthrie gave a beautiful and impressive rendering of Carey's "Nearer my God to Thee," and the church choir were heard to distinct advantage in the anthem "The Wilderness" (Goss). There was a special musical service in the afternoon, at which the children's choir successfully rendered a service of song entitled "The Life of Theodore Parker." This service also was well attended.

Newbury (Resignation).—Rev. Ephraim Turland has resigned his ministry at Newbury, which he has held for ten years. His resignation will take place at the end of September.

Sheffield.—The Sheffield and District Unitarian Sunday-school Union held its usual quarterly meeting at Stannington on Saturday, June 26. After the preliminary business a paper was read by Miss E. Wilson; the subject was "Power in Sunday-school Teaching." It was a very earnest, helpful, and sympathetic address, and well calculated to be of benefit to the average teacher. Mr. L. Short, Mr. Webster, and Mr. Laycock discussed the paper briefly. The meeting then closed with a vote of thanks to Miss Wilson, and also to the Stannington friends for their kind hospitality.

Wakefield.—The Rev. Andrew Chalmers preached last Sunday in Westgate Chapel, when there was a large attendance at both services. In view of the fact that the induction of Mr. Davies, his successor, takes place on July 3, a meeting of the congregation was held in the evening to receive Mr. Chalmers' resignation of the various offices held by him during the interregnum. Mr. Chalmers' resignation was regrettably received, and the following resolution was unanimously passed, with warm expressions of appreciation and good wishes:—"That the sincere and grateful thanks of the congregation be given to the Rev. A. Chalmers for his untiring and devoted care of the affairs and interests of the chapel, since his official retirement in January last. They also desire to acknowledge his generosity and kindness in providing hospitality for those who have lately officiated, and for his earnest endeavours to maintain the activities of the chapel and school in prosperity and good order for his successor. Further, they wish to record their obligations to Mr. Chalmers for his valuable services as secretary of the congregation, and they will keep in grateful recollection the help and guidance and the defence of their rights and privileges rendered by him in that capacity. The Sunday-school and choir desire to be conjoined in this resolution, and convey their thanks to Mr. Chalmers for the financial assistance he has lately given to their respective funds, so as to leave them in a sound condition, and clear of prospective difficulties." It may be added that the meeting unanimously elected Mr. T. M. Chalmers to succeed his father as secretary to the congregation.

Yorkshire Union (Resignation).—The Rev. John Ellis, who for five years has acted in the capacity of district minister of the Yorkshire Unitarian Union, and has recently had Unity Church, Dewsbury, under his special care, has intimated his intention to resign at the end of September next, in order that he may accept a cordial and unanimous invitation to the pastorate of the congregations at Forest Gate and Stratford, London.

NOTES AND JOTTINGS.

LORD AIREDALE, who has been appointed President of Manchester College, Oxford, in succession to the Right Hon. William Kenrick, is still better known as Sir James Kitson. He received his peerage two years ago, in order to gain relief from the strain of the House of Commons and in recognition of his distinguished public services. He was born in Leeds, in 1835, and educated at University College, London, during which time he resided at University Hall. He has filled a large number of important public positions—President, Iron and Steel Institute, 1888-90; President of Leeds Chamber of Commerce; Lord Mayor of Leeds, 1896-97; President of the National Liberal Federation for six years; and M.P. for the Colne Valley division of Yorkshire, 1892-1907. Lord Airedale is a life-long member of Mill-Hill Chapel. In early life he was an enthusiastic Sunday-school teacher.

Sir J. W. Scott, of Beech House, Bolton, who has just received the honour of a baronetcy, is a member of Bank-street Chapel, and also of the Committee of Manchester College, Oxford and has done excellent service for his church in many other ways. Born in 1844, he has had a most successful career, and at the present time is chairman of Haslam's, Limited, of Manchester and London, and a director of the Manchester and County Bank. Business, however, has not absorbed all his energies. For many years he was president of the Bolton Liberal Association. His generous and philanthropic spirit is shown in his deep interest in the work of the Bolton Guild of Help.

FROM a letter just to hand we learn that the Rev. C. W. Wendte has had a most successful visit to Paris, and was able to discuss affairs connected with the International Council with such leaders of the liberal movement as Bonet-Maury, Baron de Schickler, Houtin and Roberty. Unfortunately, Pastor Wagner was away at the time. We are glad to hear that there is a prospect of the Congress being held in France in 1913, at Nîmes, Montauban or Paris. From Paris Mr. Wendte was to go to Leiden, and then to Geneva, where he will be the guest of Professor Montet, taking Berlin on his way home.

DR. AND MRS. CARPENTER were to leave Oxford at the beginning of the week for Switzerland, where they will take a holiday before the University celebrations at Geneva.

MR. STANLEY ALFRED MELLOR, B.A., Hibbert Scholar, who has just finished his special studies and taken his Ph.D. at Harvard, U.S.A., will reach England on July 22. All letters meant for him should be sent to 21, Park-street, Huddersfield. We are glad to congratulate Dr. Mellor on his success, and hope that he may soon obtain a congenial ministerial appointment.

THE Rev. J. M. Lloyd Thomas's remarkable little book on "A Free Catholic Church" has aroused considerable interest and attention in liberal Catholic circles. It has recently been translated into Italian, with a preface of 50 pages by an eminent ecclesiastic, who remains anonymous. We hope to publish a special notice of this Italian edition shortly from the pen of the Rev. A. L. Lilley.

AT the last meeting of the Executive Committee of the Progressive League, the Rev. R. J. Campbell presiding, Revs. J. M. Lloyd Thomas, R. P. Farley and M. Richard Robinson were requested to represent the League at the forthcoming meeting of the Summer School of the National Conference Union for Social Service at Oxford.

THE current number of the *Christian Commonwealth* is devoted almost entirely to a convinced and enthusiastic exposition of the Minority Report of the Poor Law Commission. Among the contributors are Mr. and Mrs. Sidney Webb, Mr. Bernard Shaw, Sir John Gorst, Mr. G. P. Gooch, Mr. H. G. Wells, Mr. George Lansbury, and others. It also contains a sermon by the Rev. R. J. Campbell on the "Present Situation in Russia," which will be read with special interest in view of the letter which appears in another column.

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